SERMON

PREACH'D at

DORCHESTER,

January the 30th, $17\frac{15}{16}$.

BY

NICHOLAS CARTER, A. M.

LONDON:

Printed for J. CHURCHILL, at the *Black-Swan in Pater-Noster-Row*, 1716.

(Price Four-Pence.)

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TO THE READER.

TO *diſſuade Men from Contention and Rebellion, is ſo neceſſary in the preſent Juncture of Affairs, that there needs no* Apology *to be made for Attempts of this Kind. If the Matter of a Diſcourſe be good, it is capable of doing ſome Service; and when every Degree of Service is Neceſſary, all Imperfections in the Manner of it are excuſable.*

The following Sermon was not compoſed with a deſign for the Preſs: And the chief Reaſon (joined with the Perſuaſion of Friends) of its being publiſhed now, is to diſcharge the Author before the World *of that Duty he owes to a particular Auditory. If a Reaſon ſhould be demanded Abroad of ſome Mens Diſaffection and Indifference, they cannot plead, that they were* Taught *no better. I have* heard *of*

those, even of the Clergy, who have openly spoke the most malicious Things against his Majesty and Ministry; and I have seen *others of them, in the midst of Divine Worship, at the Use of* particular *Prayers, behave themselves in a Manner, which betrays a perfidious, as well as prophane Heart. How such Practices are consistent with their Oaths, I am not Casuist enough to demonstrate. If any, conscious of their Guilt, think themselves referred to, they ought to repent of their Faults, and esteem it an Obligation, that I have concealed their* Names.

I am only to intreat the Reader, that he would perform *what he judges to be* rightly *argued and advised, before he* Censures *what he thinks to be* amiss; *and if, in reading any Part, there arise in his* Mind better *Arguments, or more* forcible *Motives of Persuasion, that he won'd Use them, not so much to cast a Shade upon these I have offer'd, as to influence his* own *Behaviour: And if one or the other, have this Effect, I have obtained my End, and ask no other Recompence.*

Matt.

[redacted]

MATT. XII. 25.

—Every Kingdom divided against it self, is brought to Desolation.—

OMITTING the particular Occasion of these Words, I shall, at present, Discourse upon them in this their general Sense; That Discord and Dissention are the Natural Causes of Ruin and Desolation.

And the Truth of this Proposition is very eminently proved by the unhappy Facts, *this Day* commemorated. The ill-fated Differences which arose between King and Parliament, tho' occasion'd at first by small and easily reconcilable Causes, were by Degrees carried to that extravagant Height, that they ended in the Murder of an Unfortunate

and

and Good-natur'd Prince, and in the Misery and Destruction of an infatuated and divided People. The one lost his Life; and the other lost a Government even better than Life, and became a Prey to the Pride, Covetousness and Cruelty of a treacherous Usurper. A Warning very fit for the present Times, in which the Spirit of Disobedience and Rebellion is risen up with greater Wrath and Malice, than it was possessed of heretofore: And what is more strange, affects to appear chiefly in a sort of Men who disclaimed it then; and that too under a Colour of extraordinary Loyalty.

But to return to the Text, the Doctrine of which is, *A Kingdom divided against it self cannot stand.* It is needless to use many Arguments to prove this Assertion, the Truth of which is evident at the first view. When by Differences Parties proceed to that Fury, that they break out in War upon one another; if they happen to be near equal in Strength, and are obstinately averse to all Accommodation, there is no other way left them, but to

continue

continue on fighting, till they have deſtroyed each other. And in Caſes where one ſide, by its Superiority, ſubdues the other, the total Loſs of the conquered Part from the Community, and it may be an equal Loſs in the other that are Conquerors, is ſuch a weakening of the Whole, as leaves them an eaſy Prey to the next *Foreign* Invader. So that, in either Caſe, *a Nation or People divided againſt it ſelf, muſt be brought to Deſolation.*

The Truth of the Propoſition being allowed, let us conſider, how to make it uſeful to us. And that may be done in the following Manner.

Firſt, By ſhewing the Cauſes, both feigned and real, of a Nation's being divided and fighting againſt it ſelf; and that they are ſuch as are not juſtifiable.

Secondly, By conſidering the naturally happy Effects of Union and Obedience. To which,

Thirdly, I ſhall add ſomething upon the preſent Rebellion againſt His Majeſty King GEORGE. *Firſt*,

First, The pretended Cauſes of Diſſention and Quarrellings are either Religious, or Civil, and commonly both together. For Religion being the deareſt Thing Men have, and what they are moſt Tender and Jealous of, deſigning Politicians, the better to effect their wicked Purpoſes, ſeldom fail of uſing the Pretence of Religion, along with their other crafty Arts.

We will therefore firſt of all examine into this Pretence of Religion, and ſee whether it be juſtifiable in any Caſe for any Party to quarrel with, and make War upon Another, for Differences of this Kind. And to this Enquiry, it might be anſwered in one word, That neither Scripture, nor Reaſon do allow it in *any Caſe* whatever. And I would have this Truth carefully to be conſidered and obſerved by every *Zealot*, that he may not deceive himſelf, or others, by pretending to ſanctify Treaſon and Rebellion, becauſe he imagines it is for the good of his *Church*.

Religion may be divided into its Doctrines and Diſcipline. *Firſt*,

Firſt, As to the Doctrines of Religion: To endeavour to propagate Faith by Arms, is alike wicked and abſurd. It is wicked, becauſe it is Unjuſt and Cruel; and it is abſurd, becauſe it is a Mean uſed, which has no natural Tendency to the End deſigned by it. It will be Unrighteous and Unmerciful to diſturb a Man in his Civil Concerns, when there is no *Civil* Reaſon for it: Nor was it ever yet heard of, that Faith came by *Beating*. To *Dragoon* others into believing, can be thought a proper Method by thoſe only, who care not what becomes of Mens *Souls*, if they can but get the Dominion of their *Bodies*. Our Saviour and his Apoſtles never *forced* any: And this extraordinary Way of converting by Fire and Sword, is the Invention of later Days, and of a *new* Goſpel, contrived and practiſed by the Church of *Rome*, to make Men *Slaves*, and not *Saints*. Chriſt and his Followers taught and enjoined the ſtricteſt Juſtice, and moſt comprehenſive Charity towards all Men, whether Friends or Enemies, Believers, or Infidels. Tho' he had all

Power given him, and could have aſſembled Ten Thouſand Legions of Angels at a Call, to have *fought* Unbelievers into the Faith; yet he never once made a ſhew of uſing ſuch a Method to convince them. He would not ſuffer *Peter* to draw his Sword even in *Defence* of himſelf and Doctrine; but endeavoured to prepare his Diſciples to a patient Submiſſion under that Perſecution, which he foreſaw they would undergo from the World on his Account.

Beſides, to make War for the Sake of a Doctrine, muſt be to work a Conviction; otherwiſe the very *Pretence* of it is wicked. For it ought not to be to puniſh; becauſe no Man for an Error in Faith, purely ſuch, is accountable to any *earthly* Tribunal. But the Scripture tells us that *Faith cometh by Hearing*. Reaſon and Argument are alone proper to convince the Underſtanding. A Man, by ſuffering Hardſhips and Pain, may be brought to make an *outward* Profeſſion, that he believes as his Superior commands him: But how does that alter the

Senti-

Sentiments of his *Mind* ? A *Proteſtant*, who in his Conſcience believes, that the Bread and Wine, after their Conſecration, are no more the *real* Body and Blood of Chriſt than they were before, may yet, when he comes to the Stake, from the Fear of what he ſhall ſuffer by *one* Senſe, *openly* declare that he has a new Faith, ſtrong enough to make him renounce that Senſe, and all the reſt ; but will any one ſay, that therefore he is in Truth ever the more *convinced* ? Or that the Flames had any *natural* Power of enlightening his Underſtanding ?

There ought not then to be any Quarreling and Fighting about the *Doctrines* of Religion. We are allowed and commanded to argue and perſuade ; but muſt not uſe *Force*. The Holy Spirit forbids ſuch Contentions, and aſſures us, That *where Envying and Strife is* about Matters of Religion, *there is Confuſion and every Evil Work*. And it is ſaid in the ſame Place, with Reſpect to the Differences of Faith between Chriſtians and *Jews*, *that this Wiſdom*, which would

approve it ſelf by Wars and Seditions; *is earthly, ſenſual, deviliſh.* And that thoſe *Wars and Fightings came from their Luſts* and unreaſonable Paſſions. And

If it be not juſtifiable to raiſe Tumults and Wars for the ſake of *Doctrines*; much leſs can it be thought ſo, to do it for Modes of *Diſcipline* and *Worſhip*. For Fundamentals are allowed by all to be more valuable, and of greater Import towards Salvation, than Forms and Modes; and therefore it would be abſurd to aſſert, that we ought to fight for the Eſtabliſhment of the *Means*, when it is confeſſed to be unjuſtifiable to do it for the *more Excellent*. It is granted, the publick Worſhip cannot ſubſiſt without *ſome* Form; and that the Value of Forms is different, as they more or leſs tend to the Honour of God, or the Increaſe of Devotion and Piety among Men: But as no one ought to conform to what he believes in his Conſcience is *ſinful*; ſo neither ought he to be perſecuted or fought againſt for *not* Conforming. For in Matters of *pure* Religion, where the Civil State

State, as a Civil State, is not concerned; no *Human* Power has Authority to inflict a Penalty: Becauſe a Fault of that kind cannot poſſibly come under its Cognizance. And as to the working a Conviction; Force or Civil Puniſhment, as was before obſerved, does not *directly* or *naturally* tend to it. It would, I imagine, be eſteemed very ridiculous in any one who ſhould undertake to cure a Contuſion, by reading a Page in *Ariſtotle's Ethics*; and yet that would be altogether as reaſonable, as it would be, to endeavour to convince a Man's *Conſcience* by breaking his *Head*.

It is not lawful therefore for any Church, to Perſecute or make War againſt *Schiſmaticks*, merely as ſuch. For every Individual is obliged to follow what he believes to be moſt pleaſing to God: And ſince there is no other Judge to determine what is ſo to him, but his own Conſcience; all of different Perſuaſions are *Schiſmaticks* to one another. The Conſequence of which is, that if *any* have a Right of compelling others, *all* muſt have it: But

that

that being a plain Abſurdity, it muſt neceſſarily follow, that the uſe of Force is alike denied to Men of *all* Opinions. No Party have Authority from God, or Reaſon, to compel by Violence others that differ from them, to profeſs the ſame Doctrine, or conform to the ſame Worſhip which they do. I repeat it again, that it is in *no Caſe* juſtifiable to uſe *Force*, or take up *Arms*, in order to bring Men over to any Faith or Communion.

This is ſaid to thoſe miſtaken Zealots to whom Religion may be a *real* Occaſion of Tumults and Rebellion. But I would have it remembred, that the Cauſe of God is generally a *Pretence* only. The Leaders of Sedition have commonly too much *Senſe* to think that Faith is to be forced by Arms; and too little *Religion* to be *indeed* ſolicitous about its Intereſt. But the Cry of the *Church* (as all Parties have a *Church* to cry) is to amuſe the unthinking Multitude, and to endeavour, under that Diſguiſe, to ſanctify in the *Peoples* Opinion, their own Ambitious, Covetous, and Cruel Deſigns. As who but

a down-

a downright Fool can imagine, that ſuch Perjured, Unnatural, Cruel, and Ungratefull Villains as the Earl of *Mar* and his Followers can have any Thing of *Religion* at Heart; or that they ſhould be ſolicitous for the Good of a *Proteſtant* Church, when they would advance a *Popiſh* Pretender to be its Head and Guardian?

Other Cauſes of Diſcord and Quarreling, are Mens Civil Intereſt. When a People or Party ſuffer Wrong in their Properties or Perſons, and can have Redreſs no other Way, they then have Recourſe to Arms. But as in all private Conteſts of this Nature, there is a Superior Power to be appealed to, by which the Cauſe is to be adjudged, and to the Sentence of which each Party is *peaceably* to ſubmit; ſo in Caſes of this kind between People and Prince, if Reſiſtance be ever Lawful, it can be only ſo in Matters of the laſt Extremity.

But omitting the Enquiry into what Degrees of Oppreſſion will warrant a Reſiſt-

Reſiſtance; let it be remarked, that Oppreſſion, no leſs than Religion, is the *pretended* Cauſe of Rebellion. Factious Malecontents, when they cannot obtain what they have no Right to, either by Law or Merit, preſently complain of *Injuries*, and from thence take an Occaſion of making to themſelves Parties of Men of the like Strain, encouraged by the Strength of which they proceed to Rebellion. And to keep the ignorant Crew firm to their Intereſt, they never fail to poſſeſs them with the Notion, that they are fighting againſt Tyranny and Oppreſſion, and to reſcue their Lives, Liberties, and Eſtates from the Hands of Uſurpers. Thus the before-named Rebel's Followers ſhall roundly affirm, that they are contending for their Liberties againſt an Uſurper: Tho' they have ſworn that the Right belongs to him who is in Poſſeſſion, and they have never been wrong'd by him in any the leaſt thing whatever; and tho' they can give no reaſonable Account of any Right that can

belong

belong to another, and to whom, if *he* was in Poſſeſſion, they are ſure all to be made abſolute Slaves.

Theſe are the uſual *feigned* Cauſes of Sedition and Rebellion; and which, if they were *real*, would not be juſtifiable. And therefore it would be very proper for all well-meaning Perſons to weigh and conſider them, that they may not be led aſide by ſuch weak and inconcluſive Arguments.

The *true* Reaſon of theſe Contentions and Wars, is, as St. *James* ſays, Mens *Luſts*. It is not for any real Good, but only to gratify extravagant Deſires, that Rebellion is raiſed: The *real* Cauſe of it is to be found in Ambition, Envy, Avarice, and Cruelty.

The Pride of ſome is ſo exorbitant, that they can bear no Superior. It is enough to make another to be eſteemed their Enemy, if he be poſſeſſed of more Power or Honour than they are; even tho' he ſhould employ thoſe Advantages to their Good. The Luſt of a thing, to-

gether with an Opinion of their own superior Qualifications, is to them a Right sufficient to expect it; and consequently when they cannot obtain it by other Means, they think it not only justifiable, but also meritorious to attempt it by Force. Thus a *Secretary* of State in a late Reign, who was dismissed for his Treachery, esteems it a very good Reason for Rebellion, because he was not continued in this. And had the *perjur'd* Wretch been suffered to remain in his Post, the same ambitious Spirit would, no doubt, have tempted him to the same Practices, if, desirous of higher Advancements, he had not been gratified. For there is no End of Ambition; and he that to Day thinks himself injured enough to take up Arms, because he has not such a Place or Title, to which he has no Right, but in his own Imagination; will have the same Thought to Morrow, because he is not made a King.

Envy is another Cause of Division and Fighting. To see another enjoy what

we our selves *desire*, and therefore believe we *deserve*, is Reason enough for us to envy him; and from thence proceed to be revenged of him, because he *has* it, and we *want* it. One Man would be a *Lord Treasurer*, another a *Lord Chancellor*, a third an *Archbishop*, &c. And is not that a *Righteous* Cause, why Arms should be taken up to dispossess the *present* Ones? What can be a better Argument to convince an envious Man, that the Authority of disposing of these Honours and Places does not belong to a Person, than this, that he refuses to bestow them upon him?

Avarice is another Occasion of Discontent and Rebellion. A covetous Man has scarce any other Notion of Right and Wrong, than that every thing is *Just* which brings him Gain, and every thing *Wrong* that hinders it. Whoever endeavours to disappoint Persons of this Complexion in their wicked and sordid Designs, must be esteemed an Enemy by them! And as they know it to be their

Intereſt, ſo they judge it to be their *Duty*, to oppoſe and deſtroy him. Coveteouſneſs never yet reſiſted that *Power* under which it thought it ſelf ſecure in the Practice of Robbery, Plundering and Extortion; nor queſtioned any *Right*, which did not deprive it of Means to cheat and oppreſs for Gain.

The laſt Reaſon I ſhall mention, of Contention and War, is Cruelty. There are too many of that ſavage and unnatural Temper, that they can know but little other Pleaſure, than what ariſes from the Miſchiefs and Calamities of their Neighbours. They are extremely deſirous of Dominion; and eſteem that the beſt Method of exerciſing it, which cauſes the moſt Hurt to others. They are utter Strangers to Benevolence and Complacency; and nothing ſo provokes their Fury, as to behold their Neighbours happy. Their own ſpiteful Paſſions give them a perpetual Uneaſineſs; and they deem it very reaſonable to plague and deſtroy others, for being leſs miſerable

than

than themſelves. Repreſent to one of theſe the Juſtice, Clemency, and Wiſdom of a Prince, and the great Happineſs a People might enjoy under his Adminiſtration; and that which would induce all good Men to live peaceably, will be the very Cauſe why he Rebels. Paint on the other ſide the Deſtruction, Griefs, and Poverty, which Civil Diſcord occaſions in a Nation; and he will thank you for the Entertainment, and convince you that theſe are the only Means of his Happineſs, and therefore to be purſued by him.

Theſe, and ſuch like Luſts and Paſſions as I have mentioned, are the real Cauſes of a Nation's being divided, and fighting againſt it ſelf: And they are ſuch as there is no one in his Senſes, but what will allow them to be baſe and wicked. Every wiſe and good Man therefore ſhould carefully avoid them. For they are ſinful in themſelves; and the End of the Commotions and Tumults raiſed by them,

them, is mutual Deſolation and Deſtruction.

I am now, Secondly, to conſider very briefly the natural happy Effects of Union and Obedience. In all Governments, there is a Supreme Power lodged ſomewhere, and to That Obedience is due. And in this Obedience all the Members of a Society ought to be united. And where a Body is thus *United*, and does thus *Obey*, there are the beſt Means of obtaining and enjoying all the Advantages and Pleaſures of Life. From this mutual Agreement and Submiſſion proceed Strength, Liberty, Riches, Security, and in a word, whatever tends to the Happineſs of Man. And what greater Inducement can there be to maintain Peace and Order than this is? Does not every one deſire to enjoy his Religion, his Eſtate, and his Liberty, without Moleſtation and Strife? And do not Unanimity and Submiſſion make for the Security and Improvement of all theſe; and Diſcord and Rebel-

Rebellion lead to impair and deſtroy them?

But to inſiſt no longer on this general Truth, which all, but Idiots or Mad-men, muſt allow; I ſhall, Laſtly, add ſomething upon the preſent Rebellion againſt His Majeſty King GEORGE. And here I verily believe it may be affirmed, that Hiſtory or Tradition never yet afforded an Inſtance of one ſo unaccountable. If a Cauſe ſhould be demanded, *why* theſe perjured Miſcreants Rebel; it can be anſwered truly no other Way than this: That the King Defends and Adorns the very Church they contend for; guards their Liberties, improves their Eſtates, and does every Thing that is neceſſary to their Happineſs, either in a Civil or Religious Senſe; And *therefore* it is that they Rebel againſt him. This is very abſurd in Practice, and yet, as abſurd as it is, it is the Practice of theſe Men. I know but one Way of reconciling theſe apparent Contradictions:

And

And that is, to believe, that by the Church, they mean the Church of *Rome*; by Liberty, a Licenſe to Pillage and Deſtroy their Neighbours; and by Property, a Power of claiming and poſſeſſing whatever their Ambition, Envy, Avarice, and Cruelty prompt them to. If they underſtand theſe Things in *this* Senſe, they are the moſt perjured and monſtrous Villains; and if they mean by them the ſame as every good Proteſtant and honeſt Man means, and yet reſiſt a Prince ſo eminently qualified to defend them, and who has, ever ſince his Acceſſion to the Throne, ſo *religiouſly* and *affectionately* employed his Power to that End, they are deſtitute of Underſtanding, even beyond the Force of Words to expreſs. I would ask theſe *worthy* Heroes what it is that they deſire, and have any Claim to, which they do not enjoy under the preſent Government, in the *fulleſt* Extent? Is it the Church of *England*, as by Law Eſtabliſhed, that they are concerned

for?

for? Wou'd they have *that* preſerved and ſecured to them? Have they not their Wiſhes? Has not His Majeſty given *ſolemn* and *repeated* Promiſes, that He will ſupport and defend it? And has He not been as good as his Word? Any of its Privileges, Benefits, or Honours impaired? Has He any Ways injured or altered its Government, Diſcipline or Form? Or has there been one Action committed that may give a reaſonable Suſpicion that He *intends* to wrong it? I am very confident that not a ſingle Inſtance can be given of this Kind. Is it not then the very *Eſſence* of Folly and Ingratitude to cry the *Church* is in Danger, and to make that a Pretence of Rebellion? But ſuppoſe ſome little Umbrage *had* been given: What, is the *Pretender* therefore likely to take better Care of it? Muſt *he* be thought to be the ſafeſt Guardian of a Church which he believes is Heretical, and which, if he has Power,

he is obliged under the very Pain of *Damnation*, to root out and deſtroy? Such *Madneſs*, ſuch *Infatuation* were unheard of in Ages paſt; and are the peculiar Privilege of a preſent Generation.

As to Civil Rights, what has been done to injure them, that ſhould cauſe a Rebellion? Has the Life, Liberty, or Eſtate of a *ſingle* Man in the Nation been taken away or damaged *illegally?* Have any been diſgraced or neglected, who have not been either concerned themſelves *immediately*, or joined with others who *have*, in plotting the total Ruin of King and Country? Do theſe Rebels hope to enjoy *more* Liberty under an Arbitrary Prince, than under one that governs by *Law?* Is it better to be ſubject to the uncontroulable Will of an *attainted*, *malicious*, *Popiſh* Tyrant; than to have our Laws (without which nothing is ſecure to us) adminiſtred by a *Juſt* and *Wiſe*; and *Good-natured*

King? — But no Words can fully expreſs the *Wickedneſs*, or *Madneſs*, or *Stupidity* of this Rebellious Crew.

All who have the leaſt Concern for their King and Country, any Value for their *own* Good, or the Good of *Poſterity*, ought to reflect upon the dreadful Conſequences of this Unnatural and Horrid Rebellion, ſhould it continue; and endeavour, *with all their Soul*, to put a ſpeedy End to it. Our *Religion*, our *Liberty*, and our Lives too are at Stake; and we ſhall loſe *All*, ſhould our Enemies prevail. If we go on to be thus *divided againſt our ſelves*, we ſhall not be *able to ſtand long*. We have Foreign Adverſaries enough ready to take Advantage of our Diſſentions; and they wait but for us to ſpend a little more of our Strength upon one another, before they Invade and Deſtroy us All.

To Rebel thus againſt a Rightful, Wiſe, and Good Prince, or ſecretly to

wiſh well to thoſe who do it, is wicked, fooliſh, and ungrateful. I exhort you therefore, all in the Name of God, as ye are to anſwer it at the Day of *Judgment*, that you neither by *Deeds* or *Words*, *directly* or *indirectly*, give Encouragement to theſe treacherous and ungodly Men; but that you endeavour, to the utmoſt of your Power, in your ſeveral Stations and Capacities, to bring to naught their unrighteous and cruel Purpoſes. Your *Religion*, your *Country*, your *Friends*, and the Care of your *Poſterity*, demand this of you. If you have any Regard for the *Church* of *England*, any Reverence of your *Oaths*, any Senſe of the Bleſſings of *Liberty*, exert your ſelves *heartily* and *ſtrenuouſly* on this important Occaſion. Remember it is the Cauſe of *Truth* and *Righteouſneſs*, and to defend which, you have engaged your ſelves with the moſt *indiſpenſable* Obligations; and that therefore to betray or forſake it, is to bring upon your ſelves

Miſery

Miſery *here*, and eternal Puniſhment *hereafter*.

I exhort you all to be true in *Deed*, *Word*, and in *Heart*, to his Majeſty King GEORGE: And more particularly, I call upon thoſe who behold our Danger with *Unconcernedneſs* and *Indifference*. I think it may be ſaid, without Breach of Charity, that in ſuch an open and common Calamity, he that is not *for* the King, is *againſt* him; and that they who refuſe or neglect to act in Concert with his *Friends*, wou'd, had they a fair Opportunity, join with his *Enemies*. And as for thoſe who ſpeak *favourably* of the Rebels, and ſnatch at every Occaſion of inſinuating odious or mean Things of His Majeſty and Miniſters, leſſening thereby that Love and Reverence which are due to Him from his Subjects, and ſo encouraging thoſe who reſiſt Him; I ſay, as for *ſuch*, they are very little behind hand in Wickedneſs with thoſe who *openly* declare War againſt Him. They have

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the ſame falſe and treacherous Hearts, and *ſecretly pray* for Succeſs to a Cauſe, which they have not Courage enough *publickly* to avow. But the Thoughts and Intentions of all Men are known to God; and tho' they may eſcape what they deſerve in *this World*, yet they will find an heavy Vengeance awaiting them in the *other*.

I once more *warn* and *conjure* all who hear me, that, ſetting aſide Party Diſtinctions and Quarrels about leſſer Matters, you would *unite* in Truth and Righteouſneſs in the Defence of your King and Country; that you wou'd one and all *heartily* and *ſincerely* endeavour, as you would be guiltleſs of any Part of our preſent or future Calamities, by *Word* and *Action*, to diſcourage this rebellious Spirit, which reigns with ſo much Fury among us. I charge it upon you, as you value your Eternal Salvation, and your Peace and Happineſs in this World; and if you refuſe to

hear,

hear, upon your SELVES be the Guilt: *I have delivered my Soul.*

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with us all evermore. Amen.

FINIS.

Dorchester, January 30. 31

bear upon your SELVES, be the Guilt: I have delivered my Soul.

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with us all evermore. Amen.